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regulation requiring the marriage of persons who belong to different generations (pp. 28 ff.); and, 3, the exceptional features observed in the island of Pentecost, where, also, these can be accounted for as the result of particular social regulations (pp. 31 ff.).

Third, that in Melanesia and Polynesia certain features of the nomenclature of relationship enable us to establish the existence of forms of marriage in the past, for which no direct evidence is now obtainable. The particular instances cited by Dr Rivers occur in Fiji (pp. 39 ff.), possibly in Torres straits (p. 44), the Solomons (pp. 45 ff.), and the Trobriand islands (pp. 55 ff.).

Fourth, that in Melanesia and Polynesia certain varieties of the classificatory system are to be referred to the different degrees in which the regulation of marriage by clan-exogamy has been replaced by kinship or genealogical relationship (pp. 60 ff.).

For our purpose it is unnecessary to follow Dr Rivers further. Passing reference may be made to his argument that the main features of the classificatory system, not only in Oceania, but also in Australia, India, Africa, and America, are correlated with a social structure having an exogamous group, the "clan," as its essential unit. He suggests, also, that this system, when found, may point back to an earlier state of organized sexual communism (not "promiscuity"). His book concludes with some interesting remarks concerning the proper place of psychological explanation in sociology.

It is incumbent on those who believe in the importance of the psychological similarity of social phenomena to show in what the supposed similarity consists and how it has come about—in other words, how it has been determined. It has been my chief object in these lectures to show that, in so far as such similarities exist in the case of relationship, they have been determined by social conditions. Only by attention to this aim throughout the whole field of social phenomena can we hope to rid sociology of the reproach, so often heard, that it is not a science; only thus can we refute those who go still further and claim that it can never be a science (p. 94).

HUTTON WEBSTER

Südsee-Urwald Kannibalen. Reise-Eindrücke aus den Neuen Hebriden. Von FELIX SPEISER. Mit 192 Abbildungen und 2 Karten. Leipzig: R. Voigtländer's Verlag, 1913. Pp. v, 307.

This is a charmingly written account of Dr Speiser's travels in the New Hebrides, Santa Cruz, and Banks islands, which in spite of its popular guise embodies noteworthy contributions to our knowledge of Melanesia.

Of considerable interest, especially in view of recent work in New Guinea, is the author's discovery of a pygmy race in western Espiritu Santo (p. 131 et seq.). To be sure, his find was never in an unadulterated form: in no locality did more than 70 percent of the population represent the pygmy type, and externally they do not differ markedly from neighboring peoples except in point of stature, which averages 152 cm. for the men and 144 cm. for the women. In skin color, however, the pygmies are lighter than the Melanesians, and there is a relatively slight development of the beard. Culturally, Dr Speiser's pygmies display a number of distinctive traits. They cultivate the soil and even practise irrigation, depending, however, rather on taro than on yams. There is no deformation of the body, except for the occasional perforation of the ear-lobe. The arrows, unlike those of the Melanesians, are feathered—a feature very rare in Oceania. In the social life the lack of the sharp separation of the sexes that is so prominent in the home of the *suge* is noteworthy.

Of the last-mentioned institution Dr Speiser gives an excellent account (p. 65 et seq.), corroborating and supplementing Codrington's description and the data recently published by Miss Sebbelov (*American Anthropologist*, 1913, pp. 273-280). The dual nature of the *suge*, its social and religious side, is clearly brought out. It is defined briefly as a union of all men who have sacrificed pigs; membership in it is the sole means of securing social distinction and other-worldly happiness. While the fundamental character of the *suge* remains constant throughout its area of distribution, the number of grades varies from island to island. Thus Codrington ascribes but four ranks to the club in Leper's island (Aoba), but no fewer than a dozen to the organization of Pentecost, where indeed one of the twelve is subdivided into three steps. Miss Sebbelov describes six castes for East Malekula, three of them subdivided into ten or more grades. Dr Speiser finds fourteen castes in Ambrym, twenty in Venua Lava, and (in contradiction to Codrington) ten in Aoba. I am under the impression that the castes themselves are devoid of content; that is, we have not, as among some of the Plains Indians, organizations with distinctive features that are arranged in a series, and each of which might just as well, and often does, exist independently of the others. In the *suge* the basic notion seems to be that social advancement is a matter of sacrificed tusk-pigs, and the difference in the number of sacrifices is objectively represented by distinct fireplaces in the men's club-house, without any one caste being characterized by a form of activity independent of its rank. From this point of view, the indefinite development of grades

in different localities seems not only intelligible but perfectly natural. Other local differences are pointed out by Dr Speiser. In Aoba, for example, men and women are not so sharply separated as elsewhere, and the men's house becomes a bachelors' sleeping-hall, not closed to the women during the day (p. 237). In Tanna the men's club is lacking completely, and the place of the aristocracy represented by the higher castes is taken by hereditary chiefs,—this being one of a number of Polynesian features noted by the author (p. 275). Again, Ambrym has an unusual development of the *suge*, the divided club-house common to all the castes being superseded by distinct houses for the upper castes, each distinguished by the character of its enclosure; the lower castes have wooden fences, while the higher ones are screened with coral slabs of varying height. In addition to the *suge* the natives of this island had a number of obsolescent secret organizations (p. 186). The caste of a person is also represented in Ambrym by the number of heads carved on his upright tomtoms, or in South Malekula by the number of heads on his posts (p. 187, pl. 60).

Material culture naturally receives considerable attention. Dr Speiser notes briefly the occurrence of the loom in Santa Cruz and its absence elsewhere (p. 294). Oddly enough, he does not, like Codrington (*The Melanesians*, pp. 20, 316), refer to the existence of similar looms in the Caroline islands, the Philippines, and Borneo, but writes, in a fit of Graebneritis: "Es findet sich hier das Instrument in seiner einfachsten Form, in der es bis nach Amerika gewandert ist" (p. 294). This, however, is perhaps the author's sole defection from a sane application of the historical method throughout the book. Speiser's remarks on pottery (pp. 148-149, pl. 40) are very suggestive. The industry is practised exclusively in two villages of the Cape Cumberland peninsula, in northwestern Espiritu Santo. Strangely enough, the methods employed differ fundamentally in these localities: in Wus the potter models her vessel with the sole aid of a small flat bamboo splint, while in Pespia she builds it up of coils resting on a short bamboo cylinder held between her thighs. In the chapter on Malekula, the description of head-deformation and of the construction of skull-masks, as well as of ancestral effigies (pp. 206-208, pls. 59, 61), is of the highest interest.

Sociology, of course, could not be adequately treated in a popular work. It is to be hoped that in the fuller treatise certain apparent contradictions with the statements of other writers will be explained, or at least specifically dealt with. For example, Codrington has stated (op. cit., p. 24) that in neither the Banks islands nor the New Hebrides

do the moieties bear any name or have any distinctive badge. But, according to Speiser's informants, whose data were amplified by a missionary, the exogamous moieties of southern Pentecost bear names and believe in their descent from the turtle and the taro respectively (p. 215). Another matter of still greater importance should be brought to the author's attention. According to Dr Rivers (*Kinship and Social Organisation*, pp. 34-37), marriage with a brother's granddaughter was the normal thing in Pentecost, while Dr Speiser informs us that a system grafted on the exogamous dual organization prohibits marriage between members of different generations (p. 215).

Many exceedingly suggestive historical connections are pointed out between the several islands of the New Hebrides and with other groups visited. Thus, the author refers to the distribution of tree-fern statues in Ambrym and the Banks islands, and their relative paucity in Malekula (p. 187). It is interesting to note that many Ambrymese ceremonies were adopted from southern Malekula only in quite recent times and that the process of diffusion resembles that ascertained in a number of cases in North America. There are Ambrymese men who spend months in Malekula in order to be initiated into the arcana of some of these alien cults; ceremonial songs and dances are regarded as a form of property; and the privilege to use them must be purchased at a high price (p. 186).

The maps at the end of the volume are rather inadequate, but the illustrations are numerous and excellent. Ethnologists will look forward expectantly to the monograph that is to follow Dr Speiser's preliminary report.

ROBERT H. LOWIE

The Code of Handsome Lake, the Seneca Prophet. By ARTHUR C. PARKER. (New York State Education Department, Bulletin 530, Albany, 1913.)

In this paper Mr Parker has given us a translation of one of the most remarkable documents of modern Indian religious propaganda. Handsome Lake, the Seneca prophet, was born in 1735 in western New York. He was an invalid, and, in addition, a sot during most of his life, but, in consequence of a trance, during which he believed that he had received supernatural revelation, he reformed and began to promulgate a new faith based on his vision, prophesying and preaching morality, temperance, and cessation of such of the old-time customs as seemed to him to savor of necromancy.

The Code has been preserved by being handed down by word of mouth for four generations, and has doubtless become somewhat modified in the process. However, some fifty years ago, the priests then living